

SUPPLEMENT TO THE NONCONFORMIST.

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LONDON: WEDNESDAY, APRIL 24, 1872.

GRATIS.

Anniversary Meetings.

BAPTIST UNION.

On Monday morning the ministers and delegates of the Baptist Union assembled in large numbers in the Mission House, Castle-street, Holborn. The meeting of the Union was preceded by a devotional service, at which the Rev. C. M. Birrell, of Liverpool, the retiring chairman of the Union, presided. Prayer was offered by the Revs. J. Aldis, of Plymouth, J. P. Chown, of Bradford, and Charles Stovel. In the meeting we noticed Drs. Steane, Angus, Brock, Davies, Underwood, and Price; the Revs. J. H. Hinton, D. Katterns, D. Jones, B.A., J. T. Wigner, James Mursell, Charles Williams, J. Clifford, M.A., J. Webb (Bury), J. H. Millard, B.A., F. Trestrail, W. Sampson, Evan Edwards, Henry Leonard, M.A., G. W. Humphrey, B.A., G. Gould, J. Jenkyn Brown, R. Glover, J. Penny, &c. Dr. Thomas, on taking the chair, received a most hearty greeting by the assembly, who honour him for his long and able services rendered to the denomination, as well as for his manly consistency as a Nonconformist, and his genial and noble features as a Christian gentleman. It was very evident that though Dr. Thomas has not assumed any prominent position, his brethren deem him deserving of a high place of honour.

Dr. ANGUS moved, and the Rev. GEORGE GOULD seconded, a vote of thanks to Mr. Birrell for his presidency during the previous year. Both mover and seconder paid the highest tribute to the able and courteous chairmanship of Mr. Birrell. The meeting fully endorsed the expression of thanks to the outgoing chairman, who has manifested great skill in conducting the business of the Union meetings. After Mr. BIRRELL had replied in general and graceful terms, the stewards and nomination committee were appointed. The Rev. C. Kirtland was proposed for minute secretary of the session.

Dr. THOMAS, on rising to deliver his address, met with a cheering welcome in his new and elevated position. After referring to the previous addresses and the subjects treated of, he said that he had chosen as the subject of which he would treat, "The Spirituality of Messiah's Kingdom." And this important topic he would treat of—I. In relation to the general state of religion in our churches. He remarked that the spirituality of pastors and churches was greatly affected by circumstances. And at the present time it must be confessed that there was great worldliness among many of the professed followers of Christ; there was manifested a covetous disposition—an eagerness for wealth—a great desire for display in the mode of living, and a pernicious tendency towards the reading of light literature. All these features are indicative of a shallow spiritual life—are hurtful to the Church, and they hindered the progress of the Gospel. Along with this love of money in Christians there was a lamentable parsimony as far as the claims of Christ's Church were concerned. II. He considered the spirituality of Messiah's kingdom in relation to ordinary modes of worship. State Churches always assume that each subject of the realm is a member of the Church, and so provision is made for all alike in the public services. No distinction is made in these churches between believers and unbelievers. Nonconformists repudiate this ignoring of real and vital distinctions, and Baptists, above all others, are careful on this point. Their principles and practice set a most distinct line of difference between those who profess to have been born again. Yet State Churches in their practice as to public worship affect all neighbouring churches. The sensuous element creeps into our Nonconformist communities, and mars the simplicity and spirituality which ought to distinguish us. Dr. Thomas dwelt at some length upon the need for calling in the aid of intelligent members of our Churches to take part in conducting public worship. He would not restrict the exercises to ministers of the Gospel. By throwing the public services open the talents of believers would be called out and greater variety would be secured—the minister, too, would be more free to engage in direct evangelistic efforts. III. He would look at the subject in relation to Millenarianism. After sketching the views of Millenarians, Dr. Thomas said "that such

opinions should obtain among members of the State Church was no wonder, for the materialistic nature of these expectations with regard to Messiah's kingdom agreed thoroughly with the principle on which a State Church was founded, but that Baptists should hold such views was to him a matter of great surprise and sorrow. As Baptists, we believe in the essential and abiding spirituality of Christ's kingdom—a belief that is utterly inconsistent with the opinion that our Lord will come to reign personally on the earth." Dr. Thomas elaborately and forcibly argued against the personal reign views, and pointed out some of the evil consequences which must follow upon holding these opinions. IV. He would view the subject in its bearing on the great question of national education. It may be well to bear in mind the important distinction made between education and instruction. The former develops the powers of man as a physical, intellectual, and moral being; the latter imparts knowledge to the mind on the subjects of its thoughts. But in ordinary discussions both in and out of Parliament this recognised distinction is not much observed, and the term education is employed when nothing more is meant than teaching or instruction. Taking this broad view of education, it becomes a question of vital importance who are the parties responsible for the education of the people, and who are capable of effecting it? On this question I fear I have the misfortune to differ from many of my brethren in the Baptist Union. My opinions on this subject have not been recently nor hastily adopted, nor are they blindly retained. They are the deep-seated convictions of my inmost soul. I must therefore honestly confess, though with profound deference to the judgment of abler men, that I have not felt myself free to advance or recede from the position taken about a quarter of a century ago by our leading Nonconformists in their strenuous and almost unanimous opposition to Government interference with popular education. It appears to me their arguments have never been refuted, their objections have never been met. At that memorable crisis when the plans of the Government began to assume a definite tangible form, the Crosby Hall Lectures were delivered, when the late Dr. Winter Hamilton denounced State education as "the crudest novelty," and denied the right and competency of the Government to undertake the work; Edward Baines urged his nine cogent arguments against it, and demonstrated the efficiency of the voluntary action of the people themselves; Edward Miall uttered and repeated again and again his emphatic "No," strengthened with an array of irrefragable arguments against the interference of Government with the national mind; and Henry Richard exposed the gross misrepresentation of the commissioners, and proved the high state of morality and religion to which the Welsh people had attained without State aid. Soon afterwards, J. H. Hinton, with an intellect as keen, lucid, and logical, as any of his contemporaries, detected the fallacies and refuted the arguments of the Manchester secularists of that day. It is clear that our brethren and fathers formerly thought that State education was little less than another name for a State religion, and for this reason they openly opposed it. Dr. Thomas then examined what he called some "current fallacies" on the subject of education. I. That it is the right and duty of the civil government to educate the people. II. The assumption that the Government or the State is competent to educate the nation. III. That education tends to make men moral. IV. That ignorance is the parent of crime. He elaborately considered each of these points, and concluded that part of his address by acknowledging that the resolutions of the Manchester Conference offer the only fair and consistent solution in the present state of the education question. In conclusion Dr. Thomas said:—

As Christian men we are solemnly bound to use our utmost efforts to promote the religious education of our countrymen and all mankind; and the duty becomes the more urgent in proportion as secular instruction is spread abroad among all classes. We should inculcate on all parents the obligation which the God of nature and revelation has laid upon them to provide, if possible, for the proper education of their offspring. The duty of the civil government, except where it can stand in loco parentis, is to let it alone; neither to fetter it with taxes on the one hand nor to paralyse it with its patronage on the other. But now we must unhappily accept Government interference as an accomplished fact; and cannot hope that in our time it will abandon a scheme of so much patronage and power; but no effort should be spared to free religion from its unhallowed influence, and to render to God the things which are God's. We may anticipate a long and

severe conflict; for the great enemy of the kingdom of heaven worsted in Ireland and in the colonies, and weakened in England, will eagerly seek to recover lost ground by rearing a huge aggregation of State Churches, and imposing rates for the support of their diversified religious. In this hour of temptation all the forces of the Denominationalists, Catholic and Protestant, will be arrayed against us, while others are neutralised by a dread of the tendency and effect of secular education. But the Baptists will now as ever stand in the foremost rank in resisting the encroachments of the State power on the kingdom which is not of this world. Let us endeavour to compel our legislators to withdraw their hands from the ark of God, and to confine themselves to their own work. Let us give more attention than ever to parental duties, to Sunday-schools, to Bible-classes, to Biblical lectures, to collegiate institutions, and to Home and Foreign Missions. And finally let us who are pastors and teachers put ourselves more and more in sympathy with the masses, and preach the word of life with increased earnestness and effect, not only in our comfortable chapels but in schoolrooms and halls, in fairs and markets, in streets and lanes of large towns, and in the highways and hedges of the rural districts, and in every convenient place of concourse. Thus by the blessing of the Holy Spirit on our evangelistic labours we shall gather multitudes into the kingdom of the "Prince of Peace."

The Rev. J. J. BROWN proposed, and Dr. TODD seconded, a vote of thanks to Dr. Thomas for his paper. This motion was carried unanimously.

The Rev. T. WATTS, of St. Albans, gave notice that on Thursday, at the adjourned sitting of the Union, he would move—

That a committee be appointed to be a medium of communication between vacant churches and pastors seeking change of sphere of labour.

The Rev. C. M. BIRRELL proposed, and the Rev. J. ALDIS seconded—

That the Baptist Unions of Scotland and Wales be heartily received into connection with this Union.

This resolution was unanimously adopted.

The Rev. J. J. BROWN proposed, and the Rev. T. WATTS seconded, a petition to the House of Commons in favour of Mr. Candlish's bill for the repeal of the 25th Clause of the Education Act, and such portion of Clause 74 as agrees with the payment of fees in denominational schools. Mr. POTTER moved the previous question, which was seconded by the Rev. R. GLOVER. This motion on being put to the vote had only three hands held up in its favour. The petition was adopted by the assembly with great heartiness.

The Rev. SAMUEL GREEN proposed, and the Rev. H. LEONARD, M.A., seconded the adoption of a petition in favour of Mr. Miall's forthcoming motion in the House of Commons. The petition was adopted unanimously, and with the most earnest expressions of approval.

The adjourned sitting of the Union will be held in Walworth-road Chapel on Thursday morning, at half-past ten.

UNITED METHODIST FREE CHURCHES.

The annual meeting of the Home and Foreign Missionary Society of the United Methodist Free Churches, was held on Monday evening in Exeter Hall, when there was a very large attendance, the hall being completely filled in every part. On the platform, in addition to many friends of the denomination from its commencement, was a band of between two hundred children, whose vocal efforts added greatly to the interest of the evening. H. J. Mawson, Esq., treasurer, presided, supported by the Rev. E. Boaden (president of the Annual Assembly), the Rev. C. H. Spurgeon, the Rev. J. S. Withington (Connexional Secretary), the Rev. R. Bushell (Missionary Secretary), the Rev. J. Gutteridge, the Rev. A. Halliday, the Rev. R. W. Brown, the Rev. W. Chew, the Rev. T. Booth, the Rev. R. W. Brown, Mr. G. L. Ashworth, ex-Mayor of Rochdale, and many old friends of the connexion. A hymn, given out by the Rev. T. Poole, having been sung, the Rev. Jos. Garside offered prayer.

The CHAIRMAN, whose rising was the signal for a burst of loud and long-continued applause, addressed the large audience as "Friends of Christian missions." He said that he would not anticipate the report that would immediately be presented, further than to say that while they had sufficient cause for humiliation, they had reason for gratitude that however feeble had been their efforts, they had been attended with proofs of the Divine favour. From various parts of the country they had met together to bid each other God speed, and to stir each other up to renewed zeal in the work of evangelising the world. This meeting stood in the front of a number of large gatherings in Exeter

Hall, which during the next few weeks would represent nearly all the great social and Christian organisations of the country for the suppression of vice, and the establishment of righteousness and truth to the ends of the earth. (Cheers.) The conversion of the world was so important that whoever helped it forward was the benefactor of his race, and while they, as Methodists—yes, as Free Methodists—were very likely most in love with their own principles, he was sure they rejoiced very much in the success of every branch of the Christian Church, and had a word of catholicity for every lover of the Lord Jesus Christ. (Cheers.) But while this was the case, they must be true to what they conceived to be the great principle of their common Christianity. (Hear, hear.) The question had been asked and answered a thousand times—How is it that the Christian faith has been taught for eighteen centuries, and was so far from being established throughout the world? The stereotyped answer was that long-cherished rites and heathen ceremonials, ancient castes, and the immense labour of learning hundreds of languages and dialects, formed an almost insuperable difficulty. He was not unconscious of the almost fathomless depths of the foundations of sin; but he believed there was one reason more powerful than all the rest why the Christian faith had not been more universally established. It was the unholy alliance of the secular and the religious. (Hear, hear.) It was this which had produced and fostered State-craft and priest-craft. This had been the blight of the Christian religion in every country where it had been introduced, and it has not unfrequently eaten out the very vitals of Christianity. (Hear, hear.) Unquestionably, when the Papal States became subject to the King of Italy in the memorable year 1870, and Rome became his capital, Popery received a terrible blow; but Popery was not dead yet. (Hear, hear.) Many of its doctrines were taught and embodied in the Catechism and Ritualism of the Church of England; and while they believed there was a large number both of clergy and laity whose Protestantism was as sound as their own, there were far too many who in heart and practice belonged to the Church of Rome. (Hear, hear.) He feared that was the greatest hindrance to mission work both at home and abroad, and he believed he should be doing no injustice to their churches if he said to-night in their name, that, as one of the Nonconformist religious bodies of this country, they were more afraid of some of the professed friends of religion than of its direst foes. (Hear, hear.) He believed in the great principles involved in the sentiment rightly or wrongly attributed to King Alfred: "I would say that every Englishman should be as free as the air we breathe." (Cheers.) This freedom is so thoroughly the spirit of the religion of Jesus Christ that the time has fully come when we should manfully, fearlessly, and Christianly, express to the Parliament of this nation by votes and every legitimate means, that every administrative measure adopted by the Legislature on religious matters shall be in accordance with the natural simplicity of Christianity which makes everyone free indeed. (Cheers.) When every Church is on an equality, when the State attends only to the secularities of the people, and the churches are left untrammelled to look after their spiritualities, then that vile imitation of heathenism, caste, in Christian churches will be abolished, and the world would witness the noble spectacle of all sections of Protestant churches uniting both ministers and people on all great questions, to establish the kingdom of Christ upon earth. (Cheers.) Christ knew no sects; He regarded all His people as equals; with Him there is no Churchman, no Dissenter. All are His who loved Him; there was no Churchman, no Dissenter; and when they had broken down this barrier the world would lose an immense stronghold. (Hear, hear.) When Mr. Disraeli spoke in the Free Trade Hall, Manchester, on the 3rd inst., he is reported to have said, "But the most remarkable thing to me is that there should be an attack upon the Church on the question of education. I regret that the Nonconformist party should on this question have taken up the position they have done, as I fail to find in the whole of the Education Bill any favour shown to the Church of England that is not equally shown to the Nonconformists; but whilst saying that, no one can for a moment doubt that their position on the Education Bill is real and determined." The distinguished leader of the Opposition was correct. The position of Nonconformists was real and determined—(cheers)—and they said to Parliament, Take away from the Education Bill all the cause of religious strife both in school boards and throughout the country, and national education will then be made a blessing and not a curse. (Loud cheers.) They had a great part to play in this question, and they must quit themselves like men; there must be no wavering, for the time for action, for decisive action, had come. (Cheers.) His own views and the views of a great number of timid Dissenters had been considerably strengthened on these questions by perusing a supplement published in the *Nonconformist* of January 3, and another on the 10th of this month, on the state of the rural districts. The former was an extract from the Blue Book, of a report given by the commissioners appointed by the late Lord Derby's Government, some of whom were clergymen and others laymen of high rank. It contained information as to the dwellings, wages, education, morals, and crimes of the labouring classes in the agricultural districts. The latter was a collection of facts gathered from

reliable resources as to the religious condition of the rural districts. The careful examination of these two documents was quite sufficient to satisfy any wavering mind that it was not safe for the people living in the agricultural counties of England, socially, physically, morally, educationally, or religiously, to be treated any longer on the narrow and exclusive principles of a State-Church; but that the surest way of promoting their temporal and spiritual interests and the interests of the Church itself will be by severing the Church from the State. (Cheers.) This would give an impetus to mission work; and the watchword of their churches, and the churches of all Dissenters in England, must be emancipation, liberation, and in addition to a free press and a free platform, a free Gospel and free churches. (Cheers.) In conclusion, he took a bright view of the future. Whatever hindrances and untold agencies were in constant action and strewed the way, the great religious institutions of Christian Churches were being systematically and rapidly developed, and the final triumph of Christianity was hastening on to a glorious consummation. Young people in Sunday-schools were objects of great solicitude, and he begged them to inform themselves from missionary periodicals of all that was going on amongst the population of the heathen world, and, he sincerely trusted that the Great Head of the Church would call some of them to fill the post of ministers, missionaries, and missionaries' wives. He implored all living in the metropolis to remember how great were their responsibilities, how vast their resources, how considerable their opportunities, and how that, well worked out, their schemes of usefulness would lead to eternal rewards to themselves, their families, and to the world to the latest generation. (Cheers.)

The Rev. R. BUSHELL next presented the fifteenth annual report, which was of an interesting and encouraging character. It appeared that at home there were seventy-eight circuits that had received assistance from the mission funds, so that churches and circuits which could only have partially provided for the sustenance of their ministers had, by the help thus rendered, been enabled to have a continuance of the ministry of the Gospel, and had witnessed a manifestation of the Scriptural principle that the strong shall help to bear the infirmities of the weak. The prosperity in some of the churches showed that they would soon be able to dispense with help from the funds. The last annual meeting decided to increase by 10% the minimum salary of the ministers in full connection who had to labour in dependent circuits. The effect of this was already seen in the hearty co-operation with which many of the brethren were labouring to increase the mission funds, and there was some prospect that it would be shown that "there is that scattereth and yet increaseth." In the foreign stations God had not left His servants without witness to the truth. In China there had been an increase of thirty-one members. The Rev. F. Galpin reported that five members of his church had died in the Lord, their united ages being 346 years. In "the eleventh hour" the Gospel had reached them and proved its power. Another missionary was about to be sent to China so soon as a suitable man presented himself. In Eastern Africa there had been encouraging signs of the presence of God with His servants. In that part of the world there was now a church numbering seventeen members. Mr. New had penetrated far into the interior, and thought that there should be another station opened sufficiently near to keep open the intercourse with the one at Ribe, and so furnish work for two missionaries, and, indeed, for as many as could be sent out. The project, however, might not be immediately carried out, as the Rev. Charles New had, with the consent of the committee, complied with the request of the Royal Geographical Society, and had gone out as interpreter to the Livingstone Search Expedition. In Western Africa the churches showed signs of life; they had an increase of members, and had just enlarged one chapel and were building another. In addition to this they had raised for the mission fund alone 197l. 14s. 4d. The Rev. W. Micklethwaite, who had long laboured in this deadly climate, implored that another missionary might be sent to take the management of the school departments, and train those whose natural gifts fitted them for the work of teaching and preaching. The committee had decided to send one so soon as one could be found whose love for Christ and souls was stronger than the fear of what has been truly called "the white man's grave." Mr. Griffiths and his family returned to Jamaica to enter again on his work at the beginning of the present year, and his last report was that the Rev. J. Roberts and the other missionaries were all working harmoniously and with tokens of the Divine favour. Strenuous efforts were being made to obtain a thoroughly good chapel in Kingston. The returns from Australia showed an increase of 30 members this year. Mr. Hicks, of Liskeard, had sent 200l. as a special gift, and offered 250l. if three more missionaries could be employed to open new places in Australia. This was an offer which the committee would certainly try to accept. The committee regretted to report that the most recent intelligence from New Zealand was that Mr. Baxter was dangerously ill of fever, although there was a faint hope that he might yet be spared. Another missionary had been accepted by the committee, and would leave England in May to labour in Auckland. Mr. Redstone's chapel at Napier was opened, and opened with only a very small debt on it. A good congrega-

tion had been gathered and a Sunday-school had been established. Mr. Taylor had also obtained land for a new chapel at Waipapa, and since the last annual meeting Mr. Parkin had arrived in Charleston, where he was labouring successfully. Mr. Hicks had sent out 100l. to New Zealand, and had offered 250l. more if it could be used to employ three extra missionaries. Something, therefore, had been done, although it was very little compared with what must be done. So far as the committee could judge, the missionary spirit was not on the wane. The circuits which had sent financial returns, almost without exception reported increase, and much interest was being awakened by the employment of young people. In many places they now took part in public meetings, and as they could not be speakers, they cheered the meeting with sacred song. This was found not only to awaken an interest in the parents, but to quicken the missionary spirit in the hearts of the young. The statistics of the colonial and foreign missions were as follows:—40 missionaries, 5,656 members, 3,951 Sunday-schoolers, 1,489 day-schoolers, 76 chapels, and 29 preaching-rooms. The income for the year from all sources was 11,771l. 9s. 11d. The expenses were 11,249l. 7s. 3d. Of this amount the London district raised 663l. 1s. 10d.; the London circuits, 542l. 6s. 3d. In conclusion, Mr. Bushell stated that upwards of 10l. had been sent to the present meeting by various friends. (Cheers.)

The Rev. E. BOADEN (president of the Annual Assembly), in moving the adoption of the report, expressed thankfulness to Almighty God for the preservation of the missionaries and the success which had attended their labours. His resolution, also, called upon the meeting to pledge itself to more zealous efforts. He said the report was most encouraging, and they should find no difficulty in agreeing to adopt it. Speaking of the preservation of the missionaries, he said that, in former years, the report was heard with feelings of sorrow because the society was bereaved of some of its noblest agents; but no labourer had fallen during the year. Only in one instance, had there been a failure in health, viz., in the case of Mr. Matthew Baxter. He was thankful to be able to say that from a letter he had recently received, Mr. Baxter was fast recovering, and hoped soon to be able to resume his labours. They had to be thankful for the success which had attended the efforts of the missionaries, as well as for the preservation of their lives. They had been working well, and God had blessed them in their deed. The report justly spoke of their success; but mere members did not and could not really show in what that success consisted. (Hear.) In building a chapel there was for a time a good deal of unseen but most necessary work in laying its foundations. This was the work in which their devoted brethren had long been engaged; but now the building was rising. In China and in Eastern Africa their brethren had been hard at work in laying the foundation, and now the result of their patient, prayerful labour were being made manifest. (Hear, hear.) The resolution reminded them that the goodness of God laid them under solemn obligation to put forth more strenuous efforts, and to assist yet more heartily in the extension of the Redeemer's kingdom. Strenuous efforts had been put forth already, but it was none too strong. Some thought that giving a halfpenny a week was putting forth a strenuous effort, or saying "Amen" with a loud voice; but far too many were content with saying, "Amen," and there their effort ended. He earnestly recommended the formation of branch associations, both juvenile and adult. It was delightful to see so many children on the platform. (Cheers.) It was so in the provinces; in Liverpool and Manchester there was no cause that they loved more heartily, and this augured well for the future. He trusted that some of the young children whom he saw around him would one day be numbered amongst their missionaries. (Hear, hear.) He trusted all the organisations would be endowed with power from on high, and that those who had the charge of them would never fall asleep. He closed with a stirring appeal to all present to work earnestly while it is called to-day, that when the time came for them to rest from their labours, their works might follow them. (Cheers.)

The Rev. A. HOLLIDAY seconded the adoption of the report. Introducing himself as a young man from the country, he confessed the pleasure it afforded him to find himself in the midst of such a pleasant gathering. They had had presented before them that evening most unmistakeable evidence of the success of the Gospel. They had been told that, as an educational power, Christianity was exhausted. They had been told that most of the leading men of the day were opposed to the Bible; there might be a great deal of truth in that, but it was a truth which those present should not accept, they must not believe it. They were passing through a transition period, but by-and-by things would shake themselves into harmony. (Hear, hear.) Many things would be modified by inquiry; the scepticism of the day would be overcome and Christianity would show itself adapted to man's deepest moral wants and intellectual character. (Hear, hear.) At present they were being reminded of the changes taking place in the ecclesiastical system, but amidst all changes there was no sign of the waning of Christianity. (Hear, hear.) Churches might undergo great changes with regard to their organisation, they might become disestablished, but without any injury to the Church itself.

(Cheers.) This would give vitality to palsied energies, and a free scope to the exercise of the power by which Christianity would one day win the world. They must remember that though they were told of the revolution through which theological opinions were passing, the human form was one thing and the Divine truth another. At the same time he believed with the celebrated Pilgrim father, that God had yet more light and truth to break forth. All the churches might be said to have some of the truth; but though our theologies might have to be recast, this would prove vitality rather than decay. (Hear, hear.) There was a great deal of change now, but there was no evidence that the Christian faith was dying out, or that it was about to be driven away. The Gospel was still proving its thorough adaptation to the wants of human society. The history of modern missions was no feeble prophecy of the Gospel's universal success. He had no idea that we were getting nearer the millennium. God was bringing out His purpose by slow degrees, and great things grew silently. It took years to raise our own country out of barbarism, and we must not be in a hurry for the conversion of the world. Society, there was no doubt, was being permeated by Christian faith. (Hear, hear.) In nature the greatest changes were brought about by silent, unobserved growth. Great changes were taking place now; the shackles had been broken from the limbs of the slaves in America. In Austria, Spain, and Italy, people were awakening to a new life. (Hear, hear.) Who could have expected the overthrow of a Papal bishop? and that he should be down never to rise again. The rate of progress might vary, but it was sure and steady. (Hear, hear.) He had not a word to say against organisations; they were very useful, but they wanted the power of the indwelling Spirit of God, and then they would not be mere machines. They would have no difficulty; strengthened with His strength, they must overcome. There would be no difficulty when the Church ceased to be in a low condition. The Church was giving itself up to luxury and ease, and spending ten times more on drinking and smoking than it gave to Christ. (Great cheering.) If he could take that cheer as an encouragement, then woe to the decanter and the pipe! (Renewed cheers.) They needed the spirit of self-sacrifice, which would produce the spirit of liberality. (Comparing Count Moltke with the venerable Robert Moffat, who for fifty years had laboured in Central Africa, he said the latter was the grander and nobler, for it had been his unceasing aim to pity the distressed, and to fire their hearts with the blessed hope of immortality. He most cordially seconded the resolution, and the adoption of the report was carried amidst loud cheers.

Another hymn was then sung.

The Rev. C. H. SPURGEON, whose rising was the signal for a burst of long-continued applause, moved the second resolution, thankfully recognising the hand of God in the work which had been achieved by the society during the past year through its evangelists, and earnestly praying the Great Head of the Church to baptize the whole connexion abundantly with His Holy Spirit. Mr. Spurgeon said he accepted their hearty welcome as fairly saying that they had appreciated the speech to which they had just had the pleasure of listening. He was always at home with his Methodist friends. They did not believe all he believed; yet the points on which they agreed were far greater than those on which they differed. (Cheers.) And those points on which they disagreed they would hold to the death. There was a good woman at Shore-ditch who for six weeks remained unburied; but when he mentioned one slight circumstance, viz., that she was not dead, it altered the question altogether, and absolved those who were accused of neglect from any blame whatever. (Great laughter.) Christianity was not buried yet, although it would doubtless give great joy to its opponents if it were both dead and buried. (Hear, hear.) He had seen a chasm which had baffled the skill of several builders to throw a bridge across; and thus many theological builders endeavoured to correct Divine Sovereignty and human responsibility; but the middle term was always tumbling in. In these days faith had thrown a bridge across the chasm. He could come to them and see that they had much of the truth. He would never say, "You are not in the garden of truth because you do not live on my side of the road"; they were one in Christ Jesus. (Hear, hear.) The resolution suited him doctrinally and verbally; it formed an admirable text. It was a right noble resolution. (Cheers.) Thankfulness to God for the numerous mercies which had been vouchsafed was its first point, and earnest prayer to the Great Head of the Church to baptize the whole connexion with His Holy Spirit, was its second. He repeated it was a right noble resolution. (Cheers.) Thankfulness to God for the numerous mercies He had vouchsafed, was the first point. The time was when there were few fields of labour open to the Christian Church. The missionary work involved suffering and death to the missionary. The heathen did not seek us; but now there was literally a crying out for the Gospel. (Cheers.) It was a joy to the fireman's breast when he approached a burning house to hear a cry for help! And very glad were they to hear the cry for help coming from heathen lands. (Cheers.) The resolution also expressed sorrow. More help was needed, but they were not always able to meet these cries from human souls. The harvest was too wide for their sickles; the work was too much for them; they must cry to the Great Master to send

forth more labourers. It was always sad to hear the cry for bread, and to have nothing to give; but it was sadder still to hear the cry for the bread of life and not to be able to give that. (Hear, hear.) Very sad it was during the late war to hear the cry for quinine to which the physicians could not respond; but much more wretched not to be able to minister to famishing souls. (Hear, hear.) There was money enough in the Church to meet all wants. When a good man in New York was baptized, he gave one security. He said, "When you baptize me I go in for giving to God all my substance as well as myself," and he was baptized with his cheque-book in his pocket. (Cheers.) Money could be got, but efficient men for God's service were not so easily to be obtained. They must cry unto God to raise up the men. (Hear, hear.) They could not make them, they must be called by God, and imbued with His Spirit. He hoped their sorrow would turn into an agony until God did raise up a sufficient body of men to do their work and His. There were men to be had, and God would give them in answer to prayer; men full of something worth telling. Men awfully in earnest were needed nowadays. (Cheers.) Speaking of one branch of the resolution—that God "would baptize the whole connexion with the Holy Spirit," the speaker said this was the centre of the target. Ministers were the gifts of Christ, and their prayer should be, "Lord, give us fitting ministers." (Hear, hear.) They should look for and recognise the men whom God sent. As a young man, he applied to the Missionary Society, and was bowed out of the Circumlocution Office. When he preached his first anniversary sermon he said meekly to the minister, "How do you do, sir?" The reply was, "None the better for seeing you." (Laughter.) He counted me a bit of a boy; but he was even with this minister before the day was over, and they were always the best of friends ever afterwards. They should discourage no man, but give him plenty of rope. He heartily thanked them for the opportunity of speaking at this great meeting. (Loud cheers.)

The Rev. J. GUTTERIDGE seconded the resolution, and referred especially to the work done in China and Madagascar as affording decisive proof of what the Gospel could do in elevating the character of the most degraded. In Madagascar the Prime Minister had believed on the Lord Jesus Christ. In the West Indies people were sunk in the lowest degradation when the century began; and in other parts of the heathen world they were in a similar condition. Spain had sought to crush Protestantism, but now there was to be seen in that country what had never been seen before. Protestantism had now a chance in that land which it had not had for years. And it could be said too, "I am ready to preach the Gospel to you who are in Rome." (Hear, hear.) The societies of the Church of England and other societies were earnestly at work, and the Divine blessing was resting upon the labours of their agents. (Hear, hear.) Spain had sought to grapple with Protestantism for long years, but Protestantism had now a chance in Spain which it had not had for years. He concluded a vigorous speech by expressing the hope that the society's appeal for young men would be readily responded to. (Cheers.)

The Rev. J. S. WITHINGHAM, connectional secretary, supported the resolution, and referred to revival of the missionary spirit. There had been a movement which had witnessed more of self-denial than that of Christian missions. It was a spirit of pure benevolence, great sacrifice and consecration, and the missionaries sent forth by the society had largely manifested these characteristics. They had followed the trail of the North American Indian through the prairies, had given the warmth of the Gospel to the inhabitants of the frozen regions, and had carried its blessings to the regions of Africa. (Cheers.) He concluded with an exhortation to seek more of the influence of the Holy Spirit.

Mr. W. BOWRON proposed a vote of thanks to the chairman, which was seconded by Mr. G. ASHWORTH, the fact being incidentally mentioned that he had contributed a cheque for 50l. The vote of thanks was carried by acclamation, and Mr. MAWSON having briefly responded, a hymn was sung, the benediction was pronounced, and the proceedings terminated.

REFORMATORY AND REFUGE UNION.—The annual meeting of this most deserving institution was held on Wednesday at Exeter-hall, the Earl of Shaftesbury taking the chair. The hall was crowded to its fullest extent, and upon the platform were the Bishop of Carlisle, Sir T. Fowell Buxton, Mr. T. Hughes, M.P., Mr. John Macgregor ("Rob Roy"), the Rev. Canon Barry, D.D., and the Rev. L. Bevan, LL.B. A choir, composed of 700 refuge and industrial school children, from the different homes of the union, performed a selection of vocal music under the able baton of Mr. Proudman, and evinced a degree of proficiency which was highly creditable to themselves, and to those who have had the care of instructing them. After prayer by the Rev. R. Hill, the annual statement was read by Mr. Ford, the secretary, which was followed by an amusing address to the children delivered by the Rev. L. Bevan. The Bishop of Carlisle, in moving the resolution, "That this meeting trusts that the union will ever maintain as their basis that of educating the children in the fear of God and the knowledge of the Scriptures," reverted to his experiences in similar institutions, and spoke very strongly in

favour of a system of religious education. Mr. Thos. Hughes, M.P., and the Rev. Canon Barry addressed the meeting to the same effect. The vote of thanks to the noble chairman was moved by Mr. G. Hanbury, and seconded by Mr. J. Macgregor. Lord Shaftesbury, in reply, exhorted the supporters and friends of the union to stand fast to the principles upon which they had started, and to resist any attempt to eliminate from their schools the Word of God. When we knew what religion was—when we knew what it had made us—when we knew what the want of it was—it was impossible that the voices of a few statesmen and philosophers should induce us to abandon the children of the poor to a purely secular education. With reference to State support of schools, he advised those having the welfare of this and other interests at heart not to allow their voluntary efforts to relax. There would always be a considerable amount of want and suffering which can never be alleviated by the individual efforts of the State. In conclusion, he said, that though not denying the value of secular education, yet it should be permeated with the principles of religious truth. A collection was made during the evening amounting to between 70l. and 80l.

CONGREGATIONAL UNION OF SCOTLAND.—The Congregational Union of Scotland has recently held its sixtieth anniversary in Glasgow. The meetings were spread over three or four days, and the reports submitted were of a more encouraging character than usual. The Rev. Andrew Reed, B.A., Hastings, was the delegate from the Congregational Union of England and Wales. The Rev. James M. Robbie, of Dunfermline, was appointed to the chair of Church History. The summer session of the Theological Hall has opened with fourteen students. The report of the chapel building fund stated that the committee had resolved to aim at raising a capital sum of 5,000l., as a permanent loan fund, the subscriptions to be spread over five years; and towards this sum they had obtained 500l. from Dundee; 500l. from Mr. Wm. Somerville, of Bristol; 100l. from Mr. John H. Watt, of Glasgow; and a bequest of 1,500l. from the late Mr. Wm. Smith, of St. Andrew's. A resolution in favour of the proposal was agreed to. The committee who had charge of the Widows' Fund reported that they now required only 1,200l. to make a working capital of 10,000l., which was the sum aimed at. The secretary of the Provident Fund stated that the capital at its disposal amounted to 4,970l. The union had expended about 1,600l. during the year. The education question was one of the topics under discussion; and after hearing addresses from various members it was agreed to petition Parliament in favour of the Edinburgh League programme, which is identical with that of the Birmingham League. The Rev. Dr. Wm. Palsford, Rev. Mr. Bachelor, and the Rev. C. Short, Dundee, stated that personally they agreed with the Edinburgh League platform, but that they believed it could not be carried out in Scotland, looking to the state of public opinion, and, therefore, such of them as lived in Glasgow had joined with the Glasgow League, which did not go so far, and which permitted the teaching of the Bible. The Rev. Mr. Blacklock, of Arran, protested against both the Edinburgh and Glasgow platforms, on the ground that the former excluded the Bible from the schools altogether, and the latter put it into a corner. The Rev. John Currie, St. Andrew's, was appointed delegate to the autumnal meeting of the Congregational Union of England and Wales; and the Rev. Andrew Reed, at the concluding meeting, expressed the pleasure he had felt in attending the various meetings, stating that he would carry to the body he represented a highly satisfactory report of the excellent spirit prevailing in the Scotch churches.

THE SAVINGS BANK RETURNS continue to afford gratifying evidence of the prosperity and increasing prudence of the working classes. During the four weeks ending last Saturday the Post Office Savings Banks increased their account with the National Debt Commissioners to the extent of 404,000l. On the other hand, the balance in the old banks was reduced by 85,162l. A further proof of public feeling in reference to the two institutions is found in the fact that 115,448l. were transferred to the Post Office Banks from the old banks during the month; while the transfers from the Post Office to the old banks only reached 235l.

THE MARQUIS OF BUTE.—The Marquis of Bute is said to have come into £2,000,000 on attaining his majority, and to enjoy a revenue of £300,000 a year. About two years ago an old Welsh philosopher named Williams left him £200,000, on the principle that to him who hath shall be given. There is at the present time a suit going on in which the marquis is the plaintiff, and which, if it should be decided in his favour, will bring him an additional £40,000 a year, besides arrears, which at the present time amount to £115,000. Cardiff has immensely benefited by this great accumulation of wealth. The docks projected by the late marquis have so enormously increased the trade of the port that nearly 9,000 ships enter annually. The present marquis is now constructing a new dock at a cost of £500,000. The original Cardiff Castle, in which Robert Duke of Normandy was imprisoned, is a ruin. The more modern structure, which was obtained possession of by Oliver Cromwell, has been enlarged by its present owner, who has built a mediæval tower from the designs of Mr. Burgess at a cost of £50,000.

THE DEVON SLATE QUARRIES COMPANY (LIMITED).

FOR WORKING AND DEVELOPING SLATE QUARRIES ALREADY OPENED AND NOW IN OPERATION.

CAPITAL £45,000, IN 4,500 SHARES OF £10. EACH.

For 3,500 of which applications will be received.

Payable, £1 per Share on application, £3 per Share on allotment, £3 per Share one month after allotment, and £3 per Share two months after allotment, with the option to Subscribers to pay up the full amount on allotment.

The amount of estimated profits from Contracts proposed to the Company for working the Quarries is calculated at £9,900 per annum but the Manager reports that on an expenditure of £5,000, which this Company proposes to make, in further opening the Quarries, these profits may be nearly doubled. (This Report is confirmed in the Report of Professor Ansted, F.R.S.)

DIRECTORS.

Lieut.-General DOWNING, 36, Gloucester-terrace, Hyde Park, London, W.
Sir GEORGE INNES, Bart., Elmhurst, St. John's Park, Ryde, Chairman
Wheal Speedwell Mining Company.
WILLIAM SLATER, Esq. (Messrs. William Slater and Co., Bankers,
Carlisle and London, E.C.).
GEORGE FREDERICK PARRATT, Esq., Lower Velly, Hartland,
Devon.
THOMAS MAUDE ROXBY, Esq., Cross Park, Teignmouth, Devon,
Local Director.

BANKERS.

National Provincial Bank of England, London, and its Branches.

SOLICITORS.

Messrs. CROWTHER, SMITH and PAUL, 16, Booth-street, Manchester,
and 9, Bucklersbury, London. MERLIN FRYER, Esq., Exeter.

AUDITOR.

HENRY BLANCHFORD, Esq., Public Accountant, Exeter and Teign-
mouth, Devon.

SECRETARY.—Mr. JAMES F. QUARTLY.

OFFICES.—17, Gracechurch-street, London, E.C.

PROSPECTUS.

1. The objects for which the Company is established are to acquire and develop three extensive Slate and Slab Quarries situate in the County of Devon, which have been laid open at great outlay, and worked for many years past, producing slate and slabs of an exceedingly good quality and durable character, as will be seen on a perusal of the certificate annexed to this prospectus.

2. For slates and slabs of a good marketable quality, there is a steady and never-failing demand, and where the expenditure in opening out the Quarries and placing them in regularly productive condition has been on a moderate scale, large profits are realised by the proprietors. Lord Penrhyn's and the Llanberis Slate Quarries, which are yielding profits of from £70,000 to £100,000 a year each, are convincing proofs of the princely fortunes to be derived from the development of good slate properties.

3. The Quarries to be worked by this Company are:—

The Dean Prior, held at a rental of £25 per annum;
The South Devon, „ £25 per annum, and 1-12th
royalty; and
The Stert, „ £50 per annum, no royalty.

The following certificate of a builder of forty-two years' standing testifies as to the quality and durability of the slates produced:—

“Gentlemen,—I visited in March last your Slate Quarry near Ivy-bridge, and beg to report as follows:—I took off three slates which had respectively been seventy, fifty, and forty years on the roof of different buildings on the estate, and very carefully examined them. I found that no difference could be detected in their appearance, nor was any sign of decay evident. I also had a slate taken out of the quarry, and reduced each of them to forty-six superficial inches, then accurately weighed them and immersed them in water for twelve hours. At the end of that time the slate, seventy years old, had increased in weighing only only three-quarters of a grain, while the other three were perfectly unaltered.”

In addition to the above, numerous other testimonials are annexed which supply ample evidence of the valuable character of the slate.

4. The Dean Prior Quarries are now being worked under contract to raise and make the slate at 10s. in the pound on its market value. A considerable area of slate rock has recently been uncovered; the Quarries are now in working condition, and are within a mile and a half of the Rattery siding on the South Devon Railway.

5. The South Devon Quarries possess large, rich, and valuable veins of slate, discovered and opened nearly a century ago by men who confined their operations to comparatively surface workings, not being able, for want of the necessary machinery and appliances, to work to any depth, thus uncovering without removing material which has become, through pressure, pure, compact, and rich metal, capable of being converted into slates of the first quality, commanding the best prices.

These beds are reported to be practically inexhaustible, and an eminent authority states that this property contains slate that can be taken away by the Company during the term of the lease of the value of more than a million sterling.

The slate has an established reputation, was used for roofing the Government buildings at Devonport; and the Quarries, from which there are good roads to, are within a mile and a half of, two stations on the South Devon Railway.

6. The “Stert” Quarries have been worked for a number of years, and the slate, for which there is a steady demand, has acquired a local reputation.

7. It is proposed to expend £5,000 in extending and developing the several Slate Quarries which are now being worked on a comparatively small scale only, and to employ a large force in the raising and making of slates and slabs, and thus increase the production to an extent that will yield the Company a revenue proportionate to the extensive character and productive capabilities of the properties.

8. Offers have been made to work these quarries, to raise £500 worth of good marketable slates from each per month, at a cost of 9s. in the pound, thus leaving a profit of £3,300 a year from each quarry, or a total on the three of £9,900; showing a percentage on the nominal capital of the Company of £22 per cent. per annum, in addition to which the Directors are informed and believe that, with the expenditure named in the last paragraph, these profits may be nearly doubled.

9. An agreement has been entered into by James Francis Quartly, for and on behalf of the Company, with the Van Slate Quarry Company (Limited), dated the 5th day of April, 1872, under which the Company will obtain possession of the several Quarries for the sum of £35,000; and the Directors consider, looking at the extent and valuable character of the properties to be obtained and their present productive position, that the investment presents features of a very inviting character. This Agreement and Memorandum and Articles of Association may be inspected at the Office of the Solicitors.

10. A careful perusal of the reports of Professor Ansted, F.R.S., F.G.S., F.R.G.S., &c., and William Wendon, a practical Quarry Manager, and the Testimonials as to the valuable quality of the slate is invited. The Prospectus, with Forms of Application for Shares, samples of the slate, together with every information respecting the Company, may be obtained from the Secretary at the Offices.

11. Where no allotment is made, the deposit will be returned in full.
London, April 13, 1872.

THE DEVON SLATE QUARRIES COMPANY (LIMITED).

FORM OF APPLICATION.

(To be Retained by the Bankers.)

To the Directors of THE DEVON SLATE QUARRIES COMPANY (LIMITED).

Gentlemen,—Having paid to your credit, at the National Provincial Bank of England, at the sum of Pounds, being £1 per Share on Shares of the Devon Slate Quarries Company (Limited), I request you to allot me that number of Shares; and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the balance due thereon, according to the terms of the Prospectus, dated April 13, 1872.

Name (in full).....
Address
Profession (if any)
Date.....1872.
Signature

ADDITION TO BE FILLED UP IF THE APPLICANT WISHES TO PAY UP IN FULL ON ALLOTMENT.

I desire to avail myself of the option to pay up in full on allotment the above Shares.

.....Signature.